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morally abandoned is to be secured, and in their subsequent treatment some regard is to be had to the circumstances in which they are found. Places are to be provided for the care and instruction of poor children during the working hours of their parents, and special schools for those unsuited for the ordinary schools. Children that cannot be rescued by the family method should be placed in institutions where they may receive special training.

The second volume contains the reports of the four sub-sections of the congress: 1, On public relief in general; 2, On charities for children; 3, On hospitals and home relief; 4, On the insane, the poor house, etc. In Section 1 it was contended that obligatory public assistance must be justified, efficacious, preventive, and neutral in religion. In Section 2 the benefits of dispensaries to children and the public were shown, and an administrative plan for the supervision of guardianship was developed. Section 3 resolved in favor of professionally trained nurses in hospitals and better treatment of them with a view to improving the *personnel* of this branch, also schools for their training. In Section 4 Dr. Bourneville supported the establishment, by the larger governmental divisions, of institutions for defective children. Dr. Kéraval advocated provisional release of certain of the insane, under asylum supervision, for the mutual benefit of themselves and the asylums. At the suggestion of Dr. Magnan the following resolutions were voted: That the asylum should be considered as an instrument of cure and treatment; that aside from the asylum, family care and agricultural colonies should be developed as much as possible, to avoid the embarrassment of the asylums. (3). That the attending physician should indicate the classes of patients, who are in a state to receive family care, and that he should have the oversight of the agricultural colonies. At the end of the second volume is a very complete and methodical bibliography of over 300 pages on public and private assistance in France and other countries.

*Die ländliche Armenpflege und ihre Reform.* Verhandlungen des deutschen Vereins für Armenpflege und Wohlthätigkeit, von F. Frhr. von Reitzenstein. Freiburg, i. B., 1887. pp. 405.

The German Society for Poor Relief and Charity, has developed in detail a plan for rural poor relief. Seyffardt-Crefeld in a report on the organization of such poor relief makes the following points: 1, Legal establishment of adequate charity societies; 2, Application in the country of the principles of relief approved by experience in the city; 3, A good system of poor relief is one, which, instead of paying as cheaply as possible for temporary or continued need, strives to educate the poor to self-help, and to prevent their continued need of help; 4, The best system is the individual one, which with the co-operation of the state, guarantees a thorough treatment of every case. The conclusions of the congress as a whole have to do with matters of administration, the general aim of which seems to be to turn over to the larger communal associations those functions which call for large expenditure and technical information and to reserve for those associations which stand closer to the people needing help those functions which are individual and variable in their nature, together with sufficient financial interest to secure hearty co-operation. The larger governmental divisions can also best care for the sick and defective that are treated in institutions, and for work-houses.

*Prosperity or Pauperism*, edited by the EARL of MEATH, LORD BRABAZON. London, 1888. pp. 342.

Although one of the titles of this book is pauperism, a reader will find little about this subject, but a great deal concerning those reforms

in education, which would be most powerful antidotes to poverty. It is painfully obvious at present that education prepares us little for actual life. The agricultural school does not make farmers, the average college course produces a sort of non-descript or intellectual tramp. This condition of things has its influence on crime as well as pauperism. College graduates, physicians, lawyers, (and sometimes theologians even) are found in almost every prison. Poor training makes the struggle for existence more severe, and temptations to certain forms of crime more difficult to resist. The educated classes are also more sensitive to deprivations. The outcome of many of these struggles, if not suicide, is crime. This book is a republication in a cheap and popular form of recent papers on educational reforms especially prominence being given to technical education. The editor believes in physical, technical and industrial training in the common schools. The young are entitled to start in life with healthy bodies, with a knowledge of things as well as of books, with the power of using their hands as well as their heads, and of making the most of all their resources. With such reforms the future generation would find itself in a much superior position to that of the present, which being nourished mainly on intellectual food, finds its body starved and its hands paralyzed.

We may add, that, strange as it may seem, such reforms as the editor mentions, are being tested best in some penal reformatory institutions, and perhaps one of the benefits of such institutions to the state, their benefactor, is to serve as a sort of laboratory, where educational and sociological experiments can be performed and tested, as a preliminary precaution to their introduction into society in general. For if they succeed with weak men that are criminals, they ought to succeed with weak men that are not criminals.

*The Tribe of Ishmael, a study in social degradation*, by Rev. OSCAR C. McCULLOCH. Reprint from the proceedings of the 15th National Conference of Charities, July 1888.

This study is an investigation, after the manner of Dugdale's "Jukes," of some of the pathological phases of pauperism. It extends over two hundred and fifty known families, thirty of which have been taken out as typical cases. The name, "The Tribe of Ishmael," is taken from the name of the central, the oldest, and the most widely ramified family. This family first appears in Indianapolis about 1840. The original family stem, of which we have scant records as far back as 1790, was then in Kentucky, having come from Maryland through Pennsylvania. Ben Ishmael had five sons and three daughters; some of the descendants are now living in Kentucky and are well-regarded citizens. One son John married a half-breed woman, and came into Indiana about 1840; he was diseased; he had seven children, of whom two were left in Kentucky; the remaining three sons married three sisters from a pauper family named Smith. These had children, of whom thirteen reared families, having sixty children, of whom thirty are now living in the fifth generation. This family has had a pauper record since 1840; having been in the Almshouse, House of Refuge, Woman's Reformatory, the penitentiaries, and has received continuous aid from the township. They are intermarried with the other members of this group, and with over two hundred other families. In the history of this family are murders, and many illegitimate children and prostitutes; they are generally diseased; the children die young. They live by stealing, begging, ash-gathering, and "gypsying" in summer; they have been known to live in hollow trees, on river bottoms and in empty houses; yet they are not intemperate to excess. A second typical case is that of the Owens family; there were originally four children of whom two have been traced, William and Brook. William had three children who